THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI *July 3, 1945* VOLUME LXIV - No. 14

Detroit Lutheran High School, Student Body and Faculty, June 8, 1945

Dr. E. W. Anderson is superintendent of the Lutheran High School at Detroit. Our frontispiece shows the enrollment during its first year of activity — 162 students. There is a faculty of six. Work was done in the ninth and tenth grades.

The cargo vessel S. S. Augustana Victory of the United States Maritime Commission, recently launched at Richmond, Calif., was named in honor of Augustana College and Theological Seminary at Rock Island, Ill. Lieutenant (jg) Victory E. Pearson, daughter of Dr. V. R. Pearson, professor of Christianity at the school, and herself a graduate of Augustana College, represented her alma mater at the launching ceremonies.

Dr. Walter A. Maier, Lutheran Hour speaker and professor at Concordia Seminary, St. Louis, Mo., on June 4 was awarded the honorary degree of Doctor of Laws by Houghton College, Houghton, N. Y., where he had delivered the main address at the commencement. Dr. Maier has previously been honored with the degree of Doctor of Divinity by Concordia Seminary, Adelaide, South Australia. The degree of Doctor of Philosophy was conferred upon him by Harvard University.

Chaplain Arthur M. Weber, with the American forces in Germany, is reported to have served as temporary mayor of several German towns through which our armies were passing. Among these towns was Wittenberg. Chaplain Weber was formerly pastor of St. Michael's Evangelical Lutheran Church at Fort Myers, Fla.

Chaplain (Lieutenant Colonel) Herman H. Heuer was selected as one of the three chaplains to accompany former Chief of Chaplains Arnold on his European tour of inspection.

Pastors of our Church are now serving German prisoners of war confined in more than 210 prison camps within the United States.

The Lutheran Women's League of Saint Louis was one of thirty-five organizations invited to take charge of a Seventh War Loan Bond booth at a downtown ladies' ready-to-wear store. Among their customers was our Synod's Treasurer and Financial Secretary, who purchased $600,000 worth of Bonds. Lutherans bought $816,000 worth of Bonds at the Lutheran Women's League booth, this amount representing one third of all the Bonds sold at the store.

On Mother's Day twenty-two children were baptized in Immanuel Ev. Lutheran Church, Batavia, Ill., the Rev. Walter H. Schlie, pastor. All but the six little ones, held by their mothers or sponsors, attend Immanuel Sunday School. Six families are represented, but only two of them hold communicant membership in the church.

The Oregon and Washington District recently employed Miss Frances Meyer and Miss Florence Udy as parish workers. The District is training them with a view to putting them to work in any area where their help may be needed. Their job is to do house-to-house visiting, assist in the Sunday school, Saturday school, and summer school, and to take charge of the young people's society and the choir. They may also be called upon to give the pastor under whom they work some secretarial assistance.

St. John's Choir, Salt Lake City, Utah
In center, seated, l. to r., Mr. R. J. Mueller, Pastor F. E. Schumann

Bishop Theophilus Wurm of Wuerttemberg, prominent leader of German Protestants, is reported to have advocated complete separation of Church and State in postwar Germany.

Contributions from the Missouri Synod membership to the American Bible Society in 1944 amounted to $15,164 for the Society's regular work, and $952 for the War Emergency Fund. The gifts for the regular work average only $.016 per communicant member, but nevertheless represent a noteworthy increase over the $11,198 received by the Society from the Missouri Synod in 1943. The American Bible Society is not included in our Synod's budget, but our last convention in Saginaw adopted the resolution "that each church of our Synod be urged to give generously to the American Bible Society both for its increasing regular budget and its War Emergency Budget."

After Baptismal Service at Batavia, Ill.

The choir of St. John's Lutheran Church, Salt Lake City, Utah, dedicated a sacred cantata to Pastor and Mrs. F. E. Schumann on the evening of their farewell reception by the congregation. When Pastor Schumann assumed his charge in the citadel of Mormonism nineteen years ago, he was our only pastor in Utah. His work was signally blessed. His congregation in the course of time tripled in size, reopened its day school, which is now staffed by two teachers, and built a new church. First Trinity, Pittsburgh, Pa., is the pastor's new field of labor.

G. V. S.

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THE LUTHERAN Witness

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Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
Associate Editors: W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER

Editorial

Two Remarkable Changes

In reading present-day periodicals and comparing their content with that of some decades ago, we notice two remarkable changes. In the first place, both the secular and the religious press mention Lutherans and the Lutheran Church far more often than in former years. We notice that many also outside the Lutheran Church know more about this Church than formerly. They give it more attention, they mention it more frequently. True, some of the old errors concerning the Lutheran Church are still repeated, but reliable books of reference have lately noted these errors and corrected them. When Dean Inge attacked Luther, many outside the Lutheran Church rose to the Reformer's defense.

The second change which we notice is the friendlier tone toward one another of the writers and editors of the different Lutheran bodies. It cannot be denied that some decades ago there was much bitter contention between Lutheran synods. At present the Lutherans of different synods, antecedents, and languages are trying to understand one another. They realize that not passionate invective, but careful analysis and re-study of Scriptural fundamentals will pave the way to better understanding. It seems that they have taken to heart the words which Dr. Walther published in *Lehre und Wehre*, Vol. 17, p. 250: "It is necessary that those who are close to each other should often confer together, and if this is done in the proper way, there is more hope that they will by and by agree and understand one another." As far as we can judge, each body of Lutherans is still loyal to its antecedents and traditions, but each is also earnestly praying and hoping for better relations between the synods. We dare not expect this to come about by mere external politeness while serious differences in doctrine are allowed to remain, but we dare hope that by considerate discussion and conference increased clearness in understanding the fundamental teachings of the Church may be brought about. S.

Lutherans in Conference

The various Lutheran Councils, formed or in process of formation in various areas of the United States and Canada, are a reminder to us of the conferences which were held during the fifties of the last century at the direct invitation of the Missouri Synod clergy. The theological magazine, *Lehre und Wehre* (Vol. II, 1856, p. 216 ff.), contained the following appeal (invitation, *Aufruf*) for a "general conference of all Lutherans who acknowledge the Augsburg Confession as the profession of their faith":

"The undersigned, clergymen of the Evangelical Lutheran Church in the United States, acting on the conviction that the unity and the welfare of our Lutheran Zion may be effectively served through the free expression of views, by brethren at one in the faith, concerning the various interests of our Church in this land, herewith extend an invitation to all members of the Evangelical Lutheran Church in the United States who accept the Unaltered Augsburg Confession as a true presentation of the doctrines of the divine Word to meet with them for free and brotherly conference concerning the present situation and needs of the Church in America, on Wednesday, October 1, in the city of ——."

The call was signed by F. Wyneken, G. Schaller, F. Buenger, C. F. W. Walther, Prof. A. Biewend, O. Fuerbringer, Th. Brohm, Dr. W. Sihler, A. Cramer, Mueller, Lindemann, and other members of the Missouri Synod and by M. Loy, W. F. Lehmann, J. H. Doermann, A. Ernst, and other members of the Ohio Synod. The name of the city was left blank until the Lutheran clergymen, about sixty in all, who signed the call had indicated their preference. It turned out to be Columbus, Ohio, the headquarters of the Ohio Synod. That was in 1856. A number of such free conferences were held, and since the Word of God never returns void (Is. 55:10-13), we believe that God's blessing rested on these meetings, as it has also rested upon the intersynodical conferences of recent years.

Some of the local Lutheran Councils now being formed have doctrinal discussion on their regular monthly program. It should be on the program of all such organizations. The promise given to Isaiah still holds good: "Ye shall go out with joy and be led forth with peace. . . . Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree." G.

Notes on Scouting

Many parish bulletins that come to our desk and some of the District organs contain occasional references to Boy Scout troops. The Central Illinois Supplement lately reported that St. John's, of Beardstown, has "joined the hosts of other Lutheran parishes who have organized a Boy Scout troop in their midst, which is to assert a leadership directly and entirely controlled by the local congregation." Twenty years ago, even ten years ago, the formation of a Boy Scout troop could not have been announced in such terms. Even church groups then did not have their leadership "directly and entirely controlled by the congregation." The change was made after the difficulties arising for our Church out of *dual* control had been made plain to the Scout authorities. Since then, it has been made a general principle of Scouting that in church troops the congregation has not only advisory but supervisory authority. A committee dealing with this matter reported to the synodical convention at

Saginaw last year. It had a letter from the chief Scout Executive from which this sentence was quoted: "We recognize that there is no Boy Scout authority which supersedes the authority of the local Pastor and the Congregation in any phase of the program affecting the spiritual welfare of Lutheran men and boys in Scouting." A synodical floor committee investigated the data submitted by Synod's joint comittee and accepted the opinion that the matter of Scouting should be left to the individual congregation to decide, as Synod may, under the new official arrangements, "consider its interests sufficiently protected."

A letter of Ray O. Wyland, Director of Education for the Boy Scouts of America, has informed a local Scouting official that the right must be vindicated for a church "to withhold its boys from participation in unionistic services of any type."

As for the attitude of Scouting towards religion, an official statement from headquarters, under date March 6, 1945, answers an inquirer to this effect:

"You ask if the Boy Scouts has a religion of its own as implied in our statement on Duty to God in the *Handbook for Boys*. In this same quotation there is the following statement: 'The Church is the divinely appointed agency through which men are helped to keep close to God, in harmony of spirit.' This statement might have been more explicit in saying that the Boy Scout Movement encourages each boy to look to the church for guidance in things spiritual. This is stated in the basic law of the Boy Scouts. I refer to Article III, Section I of our Constitution, which says: 'The Boy Scouts of America maintains that no boy can grow into the best kind of citizenship without recognizing his obligation to God. . . . The Boy Scouts of America therefore recognizes the religious element in the training of a boy, but it is absolutely non-sectarian in its attitude toward that religious training. Its policy is that the organization or institution with which the Boy Scout is connected shall give definite attention to his religious life.' "

It then continues:

"The Boy Scout Movement has never assumed to set up standards of religion, nor have we arrogated to the Boy Scout Movement any of the functions of the church. . . . The Boy Scout Movement has no religion of its own and no religious standards. It does not teach salvation by good works or by obedience to the Scout Law. . . . In our own interpretation the Boy Scout Movement is not a religious organization, and it prescribes no creed, no way of salvation. It subscribes to the moral law and recognizes that these laws are inspired by religion."

We thought it well to place on record these authentic statements, since we still hear an occasional reference to a tract on Scouting which our Synod published many years ago and in which charges were made which no longer can be made today in view of the clear-cut official references which declare it to be a "presumption" if the Scout movement were to transgress into the province of the church and give the boy religious indoctrination. Scouting leaves the choice of church and religion to the Scout's parents exactly as the public school, while encouraging religious instruction as an ingredient of good citizenship, under its released-time arrangement leaves the choice of instruction to the parents. G.

Priests Who Turn Protestant

Through the publication of the biography of the Rev. William Lawrence Sullivan we were reminded again of the increasing number of priests who leave the Roman Catholic Church. Some of these men quietly retire to the ordinary life of a layman. They avoid publicity and seek to live in peaceful obscurity. But a number of them, especially those who were prominent in their Church and more carefully educated, have published their memoirs. One of the most important of these publications is *The Jesuit Enigma* by Dr. E. Boyd Barrett, who for twenty years was a member of the Jesuit order as priest and teacher. He tells us that his object in publishing his experiences was to warn others against "the sad and tragic holocaust of fine young men" on the altar of Jesuitism. L. H. Lehmann, in his biography, also wishes to warn the young against the lure of Rome's peculiar piety. Mr. Sullivan in his reminiscences tells of his correspondence with the Baroness von Zedtwitz, the former Miss Lina Caldwell, who, together with her sister Mary Gwendolyn, donated the first large sum toward the founding of the Catholic University in Washington, D. C. Later on both sisters left the Roman Catholic Church, and at Lina's deathbed a Lutheran clergyman ministered to her. She also published her renunciation of Romanism in a book entitled *The Double Doctrine of the Church of Rome,* published by the Fleming H. Revell Company, Chicago, Ill.

True, not all of these priests have come to a full understanding of Bible truth. Gross superstitions and unethical practices drove them from that Church. Remember, it was the shameful traffic in indulgences which also moved Luther to issue his first protest. However, in time, as he studied the Scriptures, he experienced the truth of the Savior's words, "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free," John 8:31, 32. Only in this way will also these later refugees from Romanism learn the truth and be made spiritually free. S.

"Messing with Mr. In-between"

In the *Bible Banner,* published in Minneapolis by the Lutheran Bible Institute, the dean, Rev. Samuel M. Miller, quotes a popular song of which he believes that it has a lot of truth also for the modern preacher. The stanza reads: "Accentuate the positive, eliminate the negative, latch on to the affirmative, and don't mess with Mr. In-between."

Of this "messing with Mr. In-between" Dean Miller says that it is the method which Satan uses to hinder the effective preaching of the Gospel. He illustrates:

" 'Of course, we believe in the inspiration of the Scriptures,' say some, 'but we don't believe in verbal inspiration, because verbal inspiration is a theory of the method of inspiration, suggests mechanical dictation, and our Lutheran Church does not have any doctrine on the method of inspiration.'

"Now I call that 'messing with Mr. In-between,' because verbal inspiration does not stand for any theory of inspiration at all, but for the Bible-claimed fact that God caused the Scriptures to be written, and they certainly were not Scriptures until they were put down in words. Verbal means in words. As to the how of inspiration, the Bible itself says 'God, having of old time spoken unto the fathers in the Prophets by divers portions and in divers manners' (Hebrews 1:1). God used many methods of inspiration, but the result was that 'things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love Him' were revealed by God through the Spirit. 'Which things,' Paul says, 'also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words.' (1 Corinthians 2:13.) Here Paul plainly says that the Spirit taught the words, and certainly the Scriptures were not Scriptures until they were written in words, and therefore they are verbal."

This is pretty good testimony to the doctrine which has always been defended in the Missouri Synod. Dean Miller is a member of the Augustana Synod. G.

The Extremists in the Movement Towards Lutheran Unity

By JOHN H. C. FRITZ, St. Louis

In the movement towards Lutheran unity two extremists are not only asking to be granted a hearing, but insist that their attitude towards the movement is the one that ought to be taken by everyone concerned if he would preserve a good conscience before God.

The one class of extremists sees no Lutheran unity in sight. The men who belong this class believe that nothing thus far has been accomplished in that direction. They are not willing to discuss doctrine in intersynodical conferences; they are not willing to put the power of the Word of God to a test. To them the Doctrinal Affirmation * is a very unsatisfactory document. They say that its statements lack clarity, some are ambiguous, important truths have been omitted, the antitheses have not been stated and refuted. Some even accuse the framers of that document of insincerity, of submitting to a compromise, of selling out the truth. In making such an accusation, they have forgotten that God alone can search the hearts of men and that He has given a commandment that reads, "Thou shalt not bear false witness against thy neighbor," which according to Luther's explanation also means that we should put the best construction on everything. Surely these extremists are not contributing anything towards Lutheran unity; they are standing in its way; they are, as much as in them lies, preventing it.

There is another class of extremists whose attitude towards doctrinal unity lies in the opposite direction. They say that a *union* of all the Lutheran church bodies in this country *must* be brought about, and that right soon. They say that there is much already that unites us and that what is still missing for true Lutheran unity is not of such importance as some attach to it; the way out is not hard to find, if there be but a willingness on the part of all concerned. That some among the Lutherans of this country deny the verbal inspiration of the Scriptures and are not willing to concede that the Bible is without error they do not take very seriously. A one-hundred-per-cent agreement in doctrine seems to them to be but a pious dream, the realization of which need not be attempted. They are willing to admit that we must agree in reference to the essentials of the Christian religion, but they do not think hard of those who differ in reference to other things, although these are taught by God in His Word, and certainly to them they would under no conditions refuse church fellowship. After all, these extremists are more concerned about union than about unity. Like the pietists, they stress *"frommes Leben"* (pious life) rather than doctrinal purity. A pious attitude, sincerity of purpose, and a friendly disposition — these are the things that appeal to them and easily dispose them to overlook a few doctrinal aberrations. They are not only quite ready to work together with others in so-called externals, but they are inclined to give to these externals such a wide berth that the unionist too would find comfortable quarters there for himself. They also tell us that the lay members of our churches are growing very impatient concerning the slow progress that is being made in this union movement, that our lay people do not see and do not understand the doctrinal differences, that they desire to have all Lutheran churches unite, and that if the pastors will not soon bring this about, the laity will demand it. These extremists, too, are not promoting Lutheran unity; as much as in them lies, they are paving the way for a greater dissension, for by their indifferentism to doctrinal purity they are opening the floodgates to error and are on their part (not intentionally) doing what will reduce the Lutheran churches of this country to the deplorable condition in which the founders of our Synod found them over one hundred years ago.

Speaking of my own Synod, and as far as my observation goes, I am convinced that the two extremists spoken of form but very small minority groups. Our pastors and our lay people are not willing to cast aside their good heritage, not willing to unite the Lutheran Church of this country at any price, not willing to become unfaithful to God and His Word. They well know that error first merely seeks toleration, but finally will demand supremacy; they know that in the course of the history of the Church those churches which have been indifferent towards the truth were on the way of losing it, and so have lost it altogether. But our pastors and the members of our churches much deplore the divided condition of the Lutheran Church of this country and earnestly desire and pray for true Lutheran unity; they believe that the discussions thus far have not been without good results; they are willing to continue these discussions, for they believe in the power of the Word of God; they know that if true doctrinal unity is to be achieved, it cannot be the work of man but must be the work of God, who speaks to us through His Word; they are not at all concerned about an organic union (in fact, that might be undesirable), but they are much concerned about true doctrinal unity on the basis of the Word of God and the Lutheran Confessions; they are not greatly impressed nor misled by mere pious phraseology, they demand plain statements of the truth as God has revealed it; they desire that the Church should courageously speak this truth and apply it to the life of its members without fear or favor; they know that it was the confession of the truth that gave birth to the Reformation and the Lutheran Church; they know that only the confessing of this same truth will guarantee the continued existence of the Church of the Reformation.

* The Doctrinal Affirmation has not been approved nor rejected by either Synod, but is submitted for study and, if found correct, for approval.

Professors Meet at Dubuque

The American Lutheran Faculty of the Wartburg Seminary was host to the Lutheran Theological Professors' Conference at Dubuque, Iowa, May 28—29. By resolution of the faculty, Drs. Theo. Graebner and J. T. Mueller were delegated to represent Concordia Seminary.

Discussions were of a technical, professional nature, dealing with academic subjects. The improvement of general Bible knowledge among entering Seminary students was discussed. Joint resolutions of the faculties of Concordia Seminary, Wartburg, and Capital Seminaries regarding the acceleration of courses were submitted and adopted at the meeting. The Government was asked to permit the discontinuation of acceleration of theological seminary courses.

A union card catalog project for periodicals and synodical reports in all Lutheran seminaries was given to a joint committee.

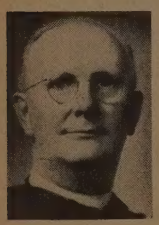
Forty-one professors were in attendance from all parts of the Lutheran Church. Dr. Neitzel, the delegate of Concordia, Springfield, was unavoidably detained. *The Seminarian*

The Progress of the Work of Our Concordia Historical Institute

By W. G. POLACK, President

During the past eighteen years the readers of the LUTHERAN WITNESS have from time to time been kept informed about the work of Concordia Historical Institute, the official depository of the historical material related to our Synod.

We are pleased to report at this time that our work is progressing nicely. There is an almost constant stream of historical items flowing into our office on the campus of Concordia Seminary, St. Louis. Our reminders to pastors and congregations to send us articles of historical value have not been in vain. We regularly receive booklets and orders of service and newspaper clippings prepared in connection with congregational or institutional anniversaries; histories of congregations and missions, reports of organizations, synodical Districts, mission boards, etc.; books, pamphlets, diaries, minutes, and other matters of historical worth. Many an item of this nature would have been irretrievably lost had it not been for the keen eye of some individual who recognized its importance and took the trouble to salvage it and send it to us for preservation. The enormous task of arranging, filing, indexing, and cataloguing this material, in spite of the limited funds, space, and facilities at our disposal, has gone forward apace. Though much more work must be done in this respect, years of it, the foundation work has been fairly well taken care of.



K. Kretzmann

Our *Concordia Historical Institute Quarterly*, now in its eighteenth volume, has become an indispensable source for the student of the history of the Lutheran Church in America and is recognized as such far beyond our own circles. Many of the important libraries of our country, including the Library of Congress, have all its volumes on their shelves. The few complete sets on our own shelves will be reserved for placement where they will be available to the largest number of readers.

Individuals and groups in need of accurate information on some historical question, including the editors of our own church papers, are given prompt and reliable service, and every possible help and courtesy are shown to students of history who come to consult our files.

Recently we offered another service to our people, namely, an illustrated lecture on early Lutheranism in our country by our curator, Dr. Karl Kretzmann. He delivered this lecture about a dozen times between April 13 and May 15, before groups in Indiana and Illinois, and was well received wherever he went. So many invitations for this lecture have since come in that we are now arranging a second tour for the early fall. In order to help prepare our people for the forthcoming centennial of Synod, our Institute is planning the preparation of an illustrated lecture on the history of our Synod, which we hope to have ready by the end of the summer.

While the membership of our Institute is open to all interested persons within Synod and the synods affiliated with us in the Synodical Conference of North America, yet it has not been very large, because there are still too many people in our circles who do not recognize the importance of this type of work, and others have not joined because they do not know of the existence of our organization. However, the members we have have been very loyal and have made it possible, under God, for us to carry on our work without interruption since our organization in 1927. Leading laymen of Synod have, by joining as life members (fee, $100) and by special contributions, helped us to meet unusual expenses from time to time. Within the last few months we sent an invitation to membership to a fairly large mailing list which was placed at our disposal. The results have been very gratifying to date. No doubt we shall hear from many more who were not able to respond at once. We were especially pleased by the fact that one congregation in Synod placed our Institute on its annual budget to the amount of $25.00, an example which we hope will be emulated by many others.

A few years ago our Institute began the promotion of local chapters. To date we have a chapter in the Atlantic District, in Fort Wayne, in Chicago, in St. Louis, and in the Slovak Evangelical Lutheran Church. The purpose behind this move was to encourage a greater interest in our Church's history among the members in our larger centers and in the other synods of the Synodical Conference, and to promote the establishment of local collections. In the not too distant future we hope to erect a museum on the campus of Concordia Seminary in order to house and display our own collection adequately. We have a substantial gift toward this museum building from the estate of the sainted Louis H.

W. G. Polack

Waltke, the first president of our Institute. However, we plan to use this museum primarily for the housing of historical documents and antiquities that are of general interest. Our chapters should become the depositories of items that are of local and District value. It is evident that all the larger centers of our far-flung Synod ought to co-operate in this task. Most of our synodical Districts have an official archivist, and a working arrangement between the chapters and their respective District archivists can readily be arranged. A number of our larger centers have the organization of a chapter in mind, and we hope that this report on the progress of our work will encourage them to carry their plans to completion.

In closing this report may we say that all enquiries regarding our work should be addressed to, and all historical materials of value for our collection should be sent to, Concordia Historical Institute, 801 De Mun Ave., St. Louis 5, Mo. We earnestly bespeak the continued interest and support of all our people.

A Visit to Argentina and Uruguay

By F. C. STREUFERT, Executive Secretary, Board of Home Missions

Plane schedules between the Canal Zone and the Argentine were shattered by storms in the United States. After four days of waiting I was finally off for Lima, Peru. We left Balboa Jan. 22 at sunrise. Gliding over the sea, skirting the foothills, rising to greater heights over the mountains, we saw nature at its best after the rainy season had set in. We noted the scraggy rocks in green, in yellow and red, in brown and white, and saw the rivulets trickling down the hill-

Ground Breaking for New Seminary Buildings at Buenos Aires, Argentina, S. America
L. to r.: Mr. F. Glaser, Mr. Clemens Mencke, President S. Beckmann, Rev. J. Fehlauer, Mr. Rud. Abraham, Prof. A. Lehenbauer, Mr. F. Ahnert

Secretary Streufert in Argentina

L. to r.: Pastor Dilley, Pastor of San Juan Congregation; Agente Pablo Goday of the Police Department; Dr. F. C. Streufert

side, the rushing streams, the waterfalls pouring water over the precipices. — "Lord, how manifold are Thy works! In wisdom hast Thou made them all!" — Before we realized it, we had passed over Colombia and Ecuador. Already at 5 P. M. of the same day we arrived at Lima, Peru.

To reach Porto Alegre in Brazil, the Andes Mountains with snowcapped peaks rising to 20,000 feet and more must be crossed. Heavy clouds and fog, however, made it impossible to penetrate to La Paz, Bolivia. After traveling several hundred miles, the plane returned and glided to safety at Arica, Chile. After a day of rest the flight was continued. La Paz (altitude 13,000 feet), however, was again by-passed and not reached until the next day. But here at La Paz there was another four-day wait. We were now headed for the Argentine in time for the convention at San Juan, Feb. 1—7.

The fortieth anniversary of our work in Argentina was commemorated at this convention. During the past forty years the mother church sent no fewer than sixty pastors and missionaries to Argentina. Of these, twenty-two returned to the homeland, three died, some resigned. Of the present number, fifteen (professors included) received their theological training in the United States. Ten Brazilians

Primitive Parsonage in Alba Posse, Misiones, Argentina

by birth were trained at Porto Alegre, three in Europe, five in Buenos Aires, and two elsewhere. Great efforts are being made to train a native ministry, but there are many difficulties to overcome.

The language question is becoming more and more acute. When, in addition to the services conducted in the Spanish language during the convention days at San Juan, a service was also held in the German language on Synodical Sunday, the local chief of police entered the church while the pastor was in the pulpit. Talking loudly in Spanish, he demanded to know what this was all about. Only the urgent pleadings of the local pastor induced him to sit down and await the end of the service. An officer attended every session of the convention to see to it that the Spanish language was used. Only Synod's representative was graciously permitted to speak in English.

Bible reading and church attendance was a matter presented to the convention in the report of President S. Beckmann, who was re-elected for another term. He pointed out that poor church attendance could not make for consecrated, well-indoctrinated Christians, willing to support the work of the Church at home and abroad. Nevertheless, during the past triennium there was an improvement of 35 per cent in Communion attendance, and an increase of 33 per cent in contributions.

It was reported that many of the young people leaving for the urban centers possess no Bibles, all because the cost of Bibles, which must be imported, is prohibitive. On his assurance that ways and means could be found to place Bibles within reach of our fellow Christians, an order for 265 Bibles was given the present writer, plus an order of thirty-five from our Book Concern. About $150 will be needed to help bring Bibles into these homes.

New Seminary at Buenos Aires. — The plot of ground purchased for the new theological seminary is ideally located in Ballester, a suburb of Buenos Aires. Two blocks from the seminary grounds is an electric railway station from which trains leave every fifteen or eighteen minutes for the heart of the city, arriving there in twenty-five or thirty minutes. Plans for the proposed seminary are in the hands of Synod's Board of Directors. Costs of construction will be met from the $5,000,000 Peace Thankoffering collection, towards which the Argentine District plans to contribute 25,000 pesos.

Concentrating on the Large Urban Centers. — Four million of the approximately 13,000,000 Argentinians live in Buenos Aires and its suburbs. Here we have five mission stations. Our missionaries conduct services in Spanish, English, Hungarian, and German. Another million reside in Rosario, Bahia Blanca, Parana, Santa Fe, and Cordoba. In all of these places services are held in Spanish. Missions are also conducted in the rural areas of the Pampas, in Entre Rios, in Misiones, and in the neighboring country, Paraguay.

Montevideo, Uruguay. — In Uruguay full religious freedom is guaranteed. Our missionary is serving a flourishing mission in Montevideo, a city of about 750,000. There we also have an organized congregation consisting of a Spanish-speaking group of sixty families, about 200 souls, and of a German-speaking group of twelve families, about forty souls. A place of worship, a school, and a parsonage are sorely needed.

Youth Program in Buenos Aires. — For the large numbers of our young men and women who come from the interior to Buenos Aires for their livelihood, an extensive youth program is outlined. The majority are employed in the American colony, in the vicinity of our mission in Belgrano. Special services in the Spanish language are conducted on Sunday afternoons at 4 o'clock with an average attendance of sixty to seventy.

Belgrano Church in Suburb of Buenos Aires

Entrance to Parsonage
On right: Rev. and Mrs. J. Fehlauer

Mission expansion was one of the important topics at the convention. It was resolved to encourage the Board for South American Missions to extend their activities to Chile, to Peru, and if possible also to the Indians of Bolivia, who form nine tenths of the population of the country.

Meetings with the faculties, with the Board of Control of Crespo and that of Buenos Aires, and with the District Boards of Home Missions concluded my sojourn in Argentina.

Furlough in Nigeria

By S/SGT. HARVEY H. CALLIES, Gold Coast, Africa

III

Preparation for Holy Communion is always a long-drawn-out and tedious procedure. It may begin as early as Monday and last all day long every day in the week. I accompanied Rev. Rusch to one of these examinations. We arrived at the church at 7:15 in the morning and found about 50 people already waiting for us. This was the third day of the examinations. The prospective communicants are called before the pastor in groups of about eight. The entire examination is, of course, carried on through an interpreter. At this time the congregation's record book is also checked and brought up to date. Questions most frequently asked are something like this: "When were you born?" The older people usually don't know — therefore an approximate date is entered into the book. "Are you baptized — if so, when, and by whom?" If not, the person will, of course, have to be baptized before he can be considered for Holy Communion. "When were you married?" Often you will find a couple living together for several years and have several children, but still have not been married. In such cases the persons must first "make marriage," as they call it, before being admitted to the Lord's Supper. Everybody is usually questioned quite thoroughly on the subject of adultery. Next, "How do you expect to get to heaven?" You would be surprised at the number in our Church who are in the rut of "salvation by good works," because they have been exposed to missions which teach that road to salvation before they came to us. "Mother, are all your children baptized, and are all those of school age attending the Lutheran school now?" If a child is not baptized, the mother must submit its name at this time. On the subject of school the mother often says the child is too small. She is then asked to bring the child, so that the whole congregation may judge whether or not it should be in school. Invariably it is decided that the child belongs in school. Another question is: "Do you belong to any secret societies or take part in heathen rituals?" There are always some who still insist on clinging to certain heathenisms. They are not admitted to the Lord's Supper, but are told to continue in the instruction classes and to appear again for the next examination.

The examinations are interrupted many times by some person coming in with a problem for the pastor to solve; so he takes time out to settle the grievance. In these examinations the people again demonstrate their vast store of patience. I noticed that many of them who were there already in the morning when we came were still there at 6:30 in the evening. They had been either waiting their turn for examination or just listening to what was going on and didn't even take time out to eat. On this particular day all the persons present for examination were taken care of by 6:30. You just stay on and on till there is no one left to examine. Tomorrow morning you come back for another all-day session.

The Sergeant and Some Lutheran Boys in Nigeria
In the background, one of the dormitories

The results of the past week's examination showed in church the following Sunday. Church services began at 11:00 in the morning, with an attendance of over 400, including all the children. First came the regular services, with the sermon by Rev. Schweppe, after which there was a group of 15 to be baptized, twelve children and three adults. Then came two marriages. There was absolutely nothing formal about the weddings. The man arose from one corner of the church and came forward. A few moments later the "bride" struggled out of a seat at the other side and finally arrived to stand beside the "groom." After the ceremony each went his separate way again back to the seat from which he had come. One of the women was a little slow in getting up because she first had to give her child to another woman to hold while she "made marriage." This same woman only a few moments ago had been one of those who presented their children for Baptism. Following the weddings came ten persons who had been requested to make public apology to the congregation for various offenses, including fighting in the church and taking part in heathen burial dances. When this was finished, all those who had passed examination of the previous week took part in Holy Communion. The total was 189, including the misionaries and myself. When the service was finally over, I noticed that my watch read past 2:00 P. M. — over three hours for the whole service, and every minute an interesting one.

Send Changes of Address
of Enlisted Men and Women
IMMEDIATELY
to the office of the
ARMY AND NAVY COMMISSION
221 N. La Salle St., Chicago 1, Illinois

Graduating Class, Concordia Seminary, St. Louis. This is the second class of

Personal Request

Addressed to the Evangelical Christians of America Particularly to the American Lutherans

By GERHARD LINDNER, Prisoner of War Camp, France

We can understand that the majority of the American people condemn Germany because of certain matters of fact which partly go back into pre-war days (persecution of the Jews, oppression of the churches, and others) and partly have come to light in recent reports.

As evangelical Christians of this German people we consciously assign to ourselves a place with the others under the guilt which our people has heaped upon itself.

"A Christian who suffers among his people does not suffer innocently; for he himself belongs to his people, and the sin of his people is also his own sin." (R. Schn.)

We do not wish to extenuate or excuse anything, because we know that acts have been committed — within and outside of Germany — which cry to heaven.

We are bowed down beneath this also that we did not sufficiently and often not clearly enough call a wrong a wrong in spite of expected persecutions.

We do not expect the American people to be able to meet our people with understanding. Most of them will consider abhorrence and even hatred of our people to be a matter of course.

But we turn to the evangelical churches of America, especially to the American Lutherans, with the request that they may strive to understand the following:

1. That not all the German people were Nazis in their politics or their point of view *(weltanschaulich);*

2. That a spy system built up with superlative craftiness (Party, Gestapo) made it almost impossible — or possible only with the greatest perils to body and life, to home and family — in any way to oppose the Nazi point of view.

3. That large areas of the Evangelical (Confessional) as well as of the Catholic Church did not keep silence in regard to words and deeds of the Nazis, but manfully spoke up and went the way of suffering;

4. That, therefore, a treatment dictated only by hate of a people which has suffered like no other in the world is not just and cannot be defended by Christians.

We believe that American Christians by a sincere effort will grow in understanding and will offer Germany's Christians a hand which wants to help. They will offer it to a people despised by the world, but in which the Lord Jesus Christ also has His Church, to which the churches of America can in this way render a brotherly service.

Pentecost, 1945

(This letter has been checked against the German original, which is vouched for as authentic by the Rev. L. Meyer, D.D.)

ear, the first having graduated in January with a membership of ninety-two

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The Bible in Okinawa

With the United States Navy Off Okinawa, May 27. — The book that is most widely read out here is not the latest best seller, damp from the presses, nor is it some tale more venerable, stamped with the imprimatur of acceptance and time.

The book is the Bible, the good companion of men lonely and menaced; the friend of the friendless; food for those who hunger, and living water for those who thirst.

On this ship, which in essence is no different from the thousands of others that constitute our fleets, the Bible stands the wearying watches of the night; it is in the turrets, it knows the plotting room, the decoding room, the hum of turbines, and the smooth confusion of the magazines. It has felt heartbeats quicken in battle; with the dying, it has gone to death.

When there is quiet, when the bombardment ceases at dusk, you can stroll the decks and see it in a score of places, yielding, as it has yielded since Wycliffe and Coverdale, the peace of God; absolving the sinner of his sins; promising those who seek its solace in fear of their lives a life everlasting.

Reawakens Faith

Thus the book which the New Model Army took to Marston Moor, which was in the saddlebags of the Covenanters as they galloped down the border, is fulfilling its ancient destiny, reawakening those deep chords of faith that it has stirred for generations.

All day yesterday we shelled with our main batteries enemy emplacements on Okinawa. The fire was methodical, rhythmic and nerve-racking. After it was over, those of us who could went topside for fresh air and to stretch our legs.

I walked aimlessly aft, my mind 10,000 miles away, wondering how spring was at home and wishing, rather wistfully for one of my age, that I could see the apples and cherries snowing the hills with their petals, for in all the Pacific there is nothing more beautiful than that and nothing as lovely as spring.

Careless of my steps, I almost stumbled

over a youngster who was asleep, slumped against a windlass. Luckily I lurched with considerable lack of grace to one side and did not disturb him.

Asleep with Bible

In his hand, open, was a pocket Bible with a paper cover such as are given men when they are sworn into the services. I saw in the fading light the Sermon on the Mount. I once was more familiar with it than I am now, but I had not forgotten its singing words.

So I paused, wondering why the reader had chosen this gentle teaching of Christ, why he had turned to St. Matthew, the Capernaumian, who had heard the Savior's summons long ago, and to the Beatitudes.

It seemed strange, for the Old Testament is more of war and warriors. The New Testament is the testament of peace.

And then, of course, I knew. This boy, taken perhaps from some farm or humble village, then trained to operate the instruments of destruction, desired peace and had found it where it had always been.

My steady gaze must somehow have disturbed him, for he turned and smiled, then relaxed in sleep again.

I left him there in the dusk. I felt that for a while, at least, the Sermon on the Mount had taken him to the Delectable Mountains, where there are always apple blossoms and it is always spring. — By Nixson Denton, North American Newspaper Alliance.

In Memoriam

Within the last months two men passed to their reward who gave special service to our Church. (See WITNESS, April 24, 1945.)

Martin Lochner (1883—1945), a humble scion of a family connected with our Synod from its very beginning, served the school which his father had helped to found in 1857 for more than thirty-two years. While he was a theologian and a preacher, a professor of English and German, his real strength lay in the realm of church music. His father before him had made Lutheran liturgics a special study; the son translated his father's theories into practice as far as church music was concerned. One who attended the service at Grace Church, River Forest, where he presided at the organ for twenty years, said of him: "He was the finest church organist in the true sense of the term. He always knew what to do and when to do it. He never injected a note into the church service which did not fit into that particular service. His offertories were often a musical review of the preacher's sermon." Lochner's lectures on the history of music, hymnody and liturgics, his instruction in organ playing, his *Handbook for Organists*, and his review of musical productions placed on the market by Concordia Publishing House, were outstanding. He also took a great interest in philately and history and made some valuable contributions to the archives of the Concordia Historical Institute. A man with whom he worked in the production of our new *Lutheran Hymnal* said: "As an organist he was ideal in that he chose the highest type of music, and yet he never became a performer and obtruded his person. In connection with the singing of the congregation everything moved along so smoothly that the average worshiper never become conscious of the fact that he was following the lead of a master. He was an important member of the Tune Committee for the new *Lutheran Hymnal*, and his balanced judgment, his fine sense of what was good church music came in very good stead. As an influence for good church music in the River Forest school he will be hard to replace." By diligent application he succeeded in constantly improving his musical ability. He studied organ music under Dr. Wilhelm Middelschulte of Chicago and took courses in Northwestern University, where he earned his degree of Master of Music, his thesis being "The Tune Titles for Our Hymns in the *Lutheran Hymnal*." His musical talent was recognized by his election to Pi Kappa Lambda, a national musical association. It was on a musical mission, as he was about to play for a pastoral Communion service in Old St. Paul's of Chicago, that his Savior's hand gently lifted him out of the noise of a great city into the halls where heavenly music will delight his musical ear forever.

Louis A. Wisler (1876—1945), for many years a member of the Missionary Board of the Synodical Conference and for the last eight years its executive secretary, was a man who was called to guide the affairs of our mission among the Negroes at a time when the work required the wisdom and experience of a man whose heart was in the cause. During his incumbency the Negro Missions of the Synodical Conference doubled in membership. Thousands of Negroes migrated from the deep South to the great northern cities, and the first self-sustaining Negro churches came upon the scene. It was during his term of office that the tremendous work among the blacks in Nigeria, Africa, was thrown into the lap of the Synodical Conference and its direction upon the shoulders of the man whose consecration, devotion to duty, and tirelessness, especially in the days when the war added daily problems and difficulties, were severely tested. One who was associated with him on the Board for many years said: "He was endowed with a great share of common sense and used fine judgment in handling the mission personnel, being firm but kind, and possessed of a saving sense of humor." He was withal a humble man, and thousands of our Christians who knew about the work done among our black brethren never heard of the man who so ably directed it. "And his works do follow him." K. K.

Lutheran News from Abroad

(EDITORIAL NOTE. — Under this heading we are presenting miscellaneous news, chiefly from Germany, recording experiences of our enlisted men and of our chaplains, details of church life, and other news furnishing a background to the work which our Church will be called upon to do when communications are again opened. While these news items are from authentic, reliable sources, the Editors are not responsible for the judgments or opinions uttered. As for recent events and conditions in Germany, we shall await the judgment of our own observers when and if they are permitted to make their own reports.)

A Record for Wartime Hospitality?

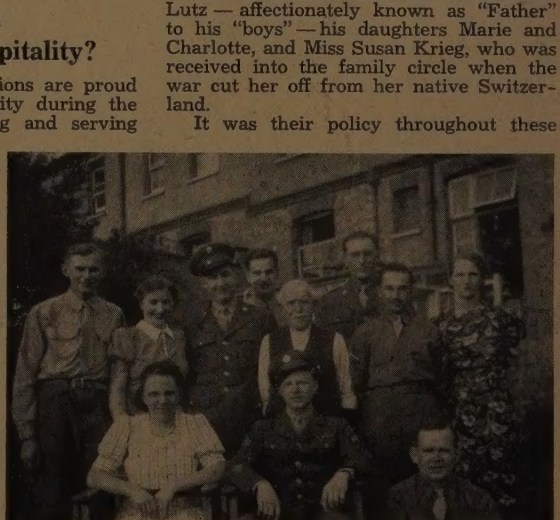
Your London congregations are proud to have had the opportunity during the war in Europe of meeting and serving thousands of fellow Lutherans from America. This friendly American invasion of our two churches, of the parsonage, and of the homes of members will leave many pleasant memories.

Among London Lutherans the Carl Lutz family holds the record for the number of service people entertained. So much so that their home has come to be known as another service center.

Paging through the family visitors' book recently, I found most of the States of the Union and of the Canadian provinces represented. And to count the names of their Sunday guests who had registered during the last twelve months was an amazing revelation. Over a thousand guests for Sunday suppers during this period. Five hundred additional guests on weekdays, most of them for meals, many of them overnight guests. A total of more than fifteen hundred service people fed and entertained by this one family over a period of twelve months.

Members of the household are Mr. Carl Lutz — affectionately known as "Father" to his "boys" — his daughters Marie and Charlotte, and Miss Susan Krieg, who was received into the family circle when the war cut her off from her native Switzerland.

It was their policy throughout these



The Lutz Family, London, England
They keep open house for service people

war years to see to it that no member of the forces attending our Sunday church service should lack an invitation. They never knew beforehand whether they would have ten, fifteen, or twenty guests on a given Sunday. It depended on the number of visitors attending church and on how many would be invited by other members. Thus at times even their extended dining table — reminiscent of threshing time on a Minnesota farm — was too small to accommodate all. Then some would have to mount the steel flat-top indoor bomb shelter at the end of the crowded dining room and eat from a card table perched upon it.

How are they able to keep it up week after week, considering the food rationing? After all, twenty-five cents' worth of meat and an eighth of a pound of butter per person per week isn't much to go on. The young ladies themselves will only tell you that they manage somehow. But their friends remember that they are experienced caterers, who ran a restaurant of their own before it was blitzed early in the war. And then, too, many an observant G I realizes their difficulties and leaves them his ration card. That helps a lot. Mr. Lutz, when questioned, confessed that he would never have thought it possible to offer hospitality to so many under wartime conditions. His explanation is that the Lord provides. And that, after all, is the final answer.

The Sunday program at the Lutz home is as follows. After the church service (held in the afternoon; the morning service is at my North London church) the Lutz family and their guests make the forty-five-minute journey by bus and train to their suburban home near Harrow on the outskirts of London. There may be games in the garden, or back yard, until supper is served. After supper an evening devotion is always read, after which the visitors' book is passed around the table. Then more games, or a sing-song, or simply conversation spiced with G I humor. The day closes with an evening hymn around the piano. This has been going on for three years now, and the men like it. Whenever their leaves will permit, they come for more of the same.

The writer of these lines would like to enlist the aid of WITNESS readers to discover whether the Lutz family holds the record in Synod for wartime hospitality: fifteen hundred service people entertained at their home in one year. Can any family in Synod beat this record?

F. SAMUEL JANZOW, *Pastor*
London, England

Rejoicing in Affliction

(This letter was written by a soldier on the battle line in Europe to his folks at home on the death of one of the three other brothers in service, who was killed in action. It is an unusually fine expression, from a tweny-four-year-old son, of confident Christian courage and hope. — HERBERT KOHN, Chicago.)

DEAR FOLKS:

It is most difficult at this time to write a letter I was hoping I would never have to write. But I received Ed's V-mail letter yesterday, and Mother's today, notifying me of the first fatality in our family. To express my sorrow and grief at losing a brother is difficult to do on paper, and probably unnecessary, since you know how I feel without my saying it.

However, our sorrow is not just dismal despair; that's not the end. There is, as you know, a cause for joy in the midst of our sorrow. He is now happier than he ever could have been here on earth. And you know as well as I that those aren't just empty, high-sounding words. With all my heart and soul I believe it and thank God we have no need to pine as a heathen does, who has no hope of eternal life.

You don't have to be afraid to tell me of such things, and when you find out, I would appreciate knowing the details. You see, I've been preparing myself for bad news like that ever since getting in the Army, and I know you have too. I've often prayed that we might all meet again after the war and have a family reunion. But it wasn't the Lord's will, and we have to subject ourselves to His divine and sometimes mysterious ways. "And we know that all things work together for good to them that love God, to them who are the called according to His purpose," Rom. 8:28.

While on this sorrowful subject, it might be well to realize that Paul may not be the only one to be taken from our midst. If it should be the Lord's will to take me, don't forget that going to our eternal home is not a sad occasion for me, but it is the day that I'm living and looking forward to with anticipation of the joy which shall be mine forevermore. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," Rom. 8:1.

Oh, what a joy and comfort in the midst of our pain and agony of mind and spirit! We have nothing to fear, and we know that we'll all meet again, even if it is not on this earth. Yes — we'll all meet again, and Paul will be there too. This scourge of Almighty God should not weaken our faith, but should strengthen it for perilous days ahead.

Delayed Mail

We continue to enjoy the WITNESS as much as ever. Of course it reaches us late, but is still tops in reading material. Did I tell you that during and after the Palau battle we received only first-class mail, so the WITNESS and other publications arrived in great bundles along toward the middle of December? It seemed a little strange, yet fascinating, to read the report of the Saginaw convention on Christmas Day while resting comfortably under the spreading palms of a Pacific island, not far from the Shinto shrine where the Japs only a few months before had still worshiped their ancestors!

We are still in a rest camp, being "rehabilitated." Church attendance is still large enough that we fill our temporary chapel *twice* each Sunday morning and have 50—65 on Sunday and Wednesday evenings. E. LEVERENZ, *Chaplain*
Pacific theater of war

From a Pocket Notebook

At Granite City, Ill., the Rev. A. O. Gebauer dedicates the yearbook of Concordia Congregation to Miss Elizabeth Soechtig, who has taught Sunday school for forty-five years. . . . Only good news from Kansas. PTO receipts (average $8.65) from 117 out of 144 congregations total $165,000. Contributions to date for the work of Synod are double those of two years ago. A cash balance of over $100,000 in the Church Extension Fund. A cash balance of $68,000 in the mission treasury. . . . A unique Sunday school is that at Pine Creek in California, served by the Rev. Luther Schwartzkopf. Its elevation above sea level is about 6,500 feet, and the children come down from about 7,000 to 8,000 feet to attend. . . . At Athens, Wis., they have found that the *Trinity* (Athens) *Rambler*, by using thin paper, could go overseas by airmail, with a result that replies have been received from China early in June acknowledging the issue mailed May 8. . . . Another church choir cultivating the best in sacred music is Mr. B. G. Mieger's choir of First Trinity Church, Oakland, Calif. Its program, printed on deckle edge by a first-class printer, contained full program notes. The choir consists of sixteen members. . . . Still in California, we find that Mrs. Freda Hendrickson, follower of the late Mrs. McPherson, travels as far as Hutchinson, Kans., and preaches on the theme "Has Sugar Joined the Hops in the Beer Barrel Polka?" . . . *Acción Evangélica* is a twelve-page Spanish monthly published by the sect of the Nazarenes for its work in Puerto Rico. What a challenge to the Lutheran Church! Spanish is spoken by 110,000,000 people. . . . The correspondence column of *The Lutheran Outlook* for May carries a long letter by Dr. J. H. C. Fritz setting forth the Missouri Synod's view of Verbal Inspiration. *The Lutheran Outlook* is the official organ of the American Lutheran Conference, edited by the Rev. E. E. Ryden, published at Blair, Nebr., at two dollars per year. . . . Parents who have visited their young folks at universities in which we have resident university pastors have nothing but praise for the work our Church is doing through the Student Service Commission for the young people in the universities. . . . At the meeting of theological professors at Dubuque, Iowa, May 28, it was reported that returned chaplains desire four things in refresher courses: catch up on reading, acquaint themselves with current trends in theology, review dogmatics, and have intimate relations with the faculties. . . . Casual reader of THE LUTHERAN WITNESS sends us a sarcastic note asking by what authority we claim Bach as a Lutheran, — "You are mistaken, he was a Catholic." . . . The *Mission Call* is a little magazine published by the Foreign Missions Society at Concordia Seminary, St. Louis. . . . The real significance of the PTO results are found when we break this five-million-dollar collection down according to Districts. The Oregon and Washington District reports totals of over $123,000. Iowa West expects over $200,000; Texas is over $160,000. It looks now like closer to six million than five. . . . Something of the protest against mistreatment of Lutherans in the press has penetrated into the editorial rooms of the news magazines. When they have something good to say about Niemoeller, they don't fail to mention that he is a Lutheran. And instead of saying that Norway's Bishop Berggrav, also the outstanding national hero, is a bishop of the "Norwegian State Church," they call it now "the Norwegian State Lu-

theran Church," (*Time*, May 28).... One thing we cannot do — announce in advance building plans, celebrations, anniversaries. We have for every issue something like thirty columns more than we can use in the way of articles.... *To the Aisle-seat Sitter* (cf. Pocket Notebook, May 22, 1945): "Stay put, you early-comer, in your seat next to the aisle, / A 'point of vantage' it would seem and really worth your while. / You can see the preacher better — can you hear him better, too? / Does God's grace fall more freely on the end seat of the pew? / Too bad our churches aren't built with floor that gently rises, / Show-house style, with all seats good, and no increase in prices. / You got here first — but I was a close second, you'll admit. / You win the 'point of vantage' . . . at your other side I'll sit; / But while I'm climbing over, you'll forgive me, I suppose, / If I should inadvertently tread upon your toes?" / Olive Wise Spannaus, Seattle, Wash. (Just "inadvertently," we hope.) G.

Oklahoma District Convention

Our Lutheran Christians of the Oklahoma District met for the fifteenth District synodical convention at Zion Lutheran Church, Fairmont, Okla. (E. Pittelko, pastor), from May 28 to June 1. President J. W. Behnken, D. D., represented the General Body and preached the sermon in the opening service.

Thirty-eight regular pastors, nine advisory pastors, thirty-eight lay delegates, ten teachers, and two students of theology were in attendance. A number of Kansas brethren were recognized as visitors.

The essay on "Conversion" was delivered by Dr. W. H. Wente of St. John's College, Winfield, Kans., which was accepted with thanks and will be incorporated in the "Book of Essays" to be edited by the Centennial Committee.

Re-elected officers of the District are the Rev. Otto Hoyer, Alva, for president; the Rev. E. F. Peter, Breckinridge, second vice-president; the Rev. A. J. Brase, Perry, secretary; A. W. Brueggemann, Enid, treasurer; the Rev. E. Pittelko, Fairmont, secretary of church extension; the Rev. M. Porath, Blackwell, secretary of finance; B. J. Dubberstein, Okarche, secretary of Christian education. Newly elected officers are the Rev. Jno. F. Schulz of Oklahoma City, as secretary of missions; the Rev. C. W. Luekens, Oklahoma City, as first vice-president.

Mount Olive Congregation of Miami (E. Coyner, pastor) was accepted into membership of Synod. Three other congregations submitted revised constitutions for approval.

The salaries of the pastors and teachers of subsidized congregations were raised by adopting a new scale, by which the unmarried pastor and teacher receive $110 and $120 respectively, the married pastor and teacher $120 and $130 respectively, and both $5 additional for each dependent child under 18. This new salary scale was adopted and made effective as of Jan. 1, 1945.

The Rev. M. Porath, secretary of finance, reported that as of the convention date the Oklahoma District had gathered $44,497.82 for the Peace Thankoffering. It was resolved that the one fifth to be retained by the District flow into the Church Extension Fund. Of particular interest was a brief panel discussion of the Finance Committee with four laymen, in which it was pointed out that it is highly important that every communicant member of a congregation be kept informed of the financial needs of the Church.

Considerable discussion centered around the overture regarding the creation of the new office of full-time executive secretary of stewardship and missions. Since it was apparent that the assembly was not ready for action, a motion was passed to refer the matter to a special committee appointed by the President for further study and submit a report at the 1946 convention.

During the convention a pastoral conference was held as well as a pastoral Communion service, in which the Rev. A. C. Dobberstein of El Reno preached. Mr. E. W. Schroeter, of the L. L. L. office in St. Louis, spoke to the laymen and pastors on Tuesday evening on the topic "The Church and Her Laity." The cry for the organization of a District L. L. L. was answered when an organization committee was elected, empowered to study plans and call a convention next fall. The Garfield County Chorus, under the leadership of Donald Behnken of Enid, presented a sacred concert, entitled "The Church Year in Song."

Perry, Okla. J. E. ENDORF

South Dakota District Convention

The twenty-seventh convention of the South Dakota District was held May 28 to June 1 at St. John's Lutheran Church, Wolsey, S. Dak., Honorary President F. Leyhe, pastor. By resolution it was designated the Leyhe Golden Jubilee Convention, for Pastor Leyhe not only had served St. John's, Wolsey, for fifty years, but had also rendered valuable and faithful service to the South Dakota District from its inception, for many years as District President. The convention took note of his golden jubilee in a morning service on May 31. The convention presented a congratulatory purse to Honorary President Leyhe.

In the opening service Vice-President H. Harms delivered the sermon.

In his address, President Walter Nitschke, who was re-elected to a fourth term, sounded the convention motto: "I must work the work of Him that sent Me."

The essay on "Civil Government" was delivered by Pastor Paul Siegel.

Representing the President of the Missouri Synod, Vice-President Harms brought the convention a report of our Church's global work and encouraged us to be about our Father's business in this last evil day of this present world. Touching upon Lutheran union, he declared that we are interested only in one union — a union on the basis of God's Word, and urged both pastors and congregations to make a thorough study of the Doctrinal Affirmation, which is to serve as a basis for union with the A. L. C. Vice-President Harms gave an over-all picture of the work of our Church in its many mission fields and of the marvelous success God is granting to our preaching of the Word, often in the face of bitter opposition. In connection with a detailed report on the work of our Army and Navy Commission he stated that approximately one fourth of the pastors of our Church in some way or other are serving our servicemen, and that through this service the name of our Missouri Synod has become known throughout the world. Speaking of Christian education, the Vice-President said of the Christian day school that no better means has been found to aid parents in giving their children a Christian education. Referring to the Sunday school, he made a plea for efficient teaching staffs, and that parents co-operate with their Sunday schools and see to it that their children learn their lessons well.

A highlight of the convention was the report of Synod's secretary of missions, Dr. F. C. Streufert. His recent visit to our missions under the Southern Cross enabled him to give first-hand information concerning the difficulties and the progress of our work in Central and South America.

Much time was devoted to the reports of the secretaries of the various departments of our District church work: Missions, Christian Education, Church Extension, etc., and of various committees, as well as to the adoption of many important resolutions concerning the Lord's work. Especially with regard to Christian education and young people's work significant resolutions were adopted, which aim toward encouraging more thorough Christian indoctrination and training of the lambs of Jesus.

Strengthened in the faith by Word and Sacrament, and encouraged and

inspired by the success our pastors and missionaries at home and abroad have experienced under the blessing of our God, pastors and delegates returned to their homes and respective fields of labor to publish with renewed zeal the glad tidings of salvation through faith in our ever-blessed Redeemer Christ Jesus.

Huron, S. Dak. PHIL MUELLER

The Lutheran Council of the Portland Area

This Council had its organizational meeting on February 26, 1945. Members of the following groups formed the organization: United Lutheran Church, Augustana Lutheran Church, Lutheran Free Church, American Lutheran Church, Norwegian Lutheran Church of America, and Missouri Synod. The business of the Council is planned by an executive committee composed of one member from each body. Work of the Council has been placed into the hands of four committees, namely: (a) The Welfare Committee, whose duty it shall be to cover the entire field of Lutheran Welfare, including the work of the Lutheran Welfare Association, Emanuel Hospital, and such other matters as may be related thereto; (b) The Public Relations Committee; (c) The Committee on Publicity; (d) Boys' and Girls' Scout Committee.

The purpose of the organization is defined in its constitution as follows: "1. To serve as an intersynodical agency amongst Lutheran congregations and groups for the furtherance of the Kingdom of God, through efforts to promote, co-ordinate, and safeguard the interests of the Lutheran Church. 2. To serve any Lutheran church body, synod, district, conference, circuit, congregation, or organization in such a manner and to such an extent as may be mutually agreed upon, without involving either party in any obligation not expressly set forth in the agreement. 3. To attain this by the establishment of such commissions, the planning of such events, and the delegating of such responsibility as shall be deemed necessary by the Council."

In the article on membership it is stipulated that "Membership or associate membership in this Council shall not affect distinctive principles of participants nor presuppose nor involve church fellowship."

We are convinced that the joint efforts in externals of all the Lutheran groups in the Portland area will greatly benefit the cause of Lutheranism out here in the Pacific Northwest, where our Church is so often misunderstood.

A. A. SCHMIDT

Vancouver, Wash.

Foreign Missionaries on Furlough Meet Their Board

The meeting was held on May 22 and 24 at Concordia Publishing House and on May 23 at Concordia Seminary, St. Louis. After the opening address by Dr. Frederick Brand a review of the present status of the work was given by Secretary O. H. Schmidt, Missionaries S. G. Lang and C. E. Dohrman, Dr. F. C. Streufert adding a number of pertinent remarks. Mission methods were discussed by the Revs. E. C. Zimmermann, Paul Kauffeld, A. H. Ziegler, and the other missionaries. Mr. Paul Kiehl spoke on visual aids in mission work. Reports were rendered by the missionaries, and problems were given a thorough airing. Plans for the future were presented by Missionaries H. C. Meyer and Kurt Zorn, Secretary Schmidt, and Dr. L. Meyer. The Rev. E. C. Zimmermann described the character and the objectives of the Mission Department at Concordia Seminary; Dr. L. J. Sieck commended the Department and emphasized the importance of its integration with the Postgraduate School at the Seminary; Prof. A. M. Rehwinkel told how this could be done; Dr. Wm. Arndt spoke on the study program of the Department; Dr. Th. Graebner, on the building of the national Church; and Dean Richard Jesse, of the physical needs of the Missions Department. On one evening there was an informal meeting of missionaries with undergraduates, members of the Foreign Missions Society, at the Seminary.

On the last day of the conference the building of an indigenous Church was discussed by Secretary Schmidt and Missionary Kauffeld, also the training of native workers. Papers on furlough time and work were read by Missionaries H. T. Manns and R. J. Mueller. The financial side of the mission work was presented by Mr. H. F. Voertman, the financial secretary of the Board of Foreign Missions, and Dr. Brand.

The last evening a social gathering in Holy Cross Hall was sponsored by the Foreign Missions Ladies' Aid Society, and the twenty-fifth anniversary of the Rev. Paul M. Kauffeld as missionary to India was observed.

Anyone who was present at this conference would have been struck by the scope of the work, the intricacy of the problems, the many difficulties and questions that surround the work, but would have been thrilled at the determination, the courage, the resourcefulness with which the missionaries and the Church with them attack these various problems. All were agreed that the present time held out the most far-reaching opportunities and that the Church ought to redeem the time and make the most profitable and vigorous use of these opportunities; that this was a time for vision and courage and planning on a large scale. Repeatedly the thought was voiced that this is no time for a penny-wise and pound-foolish policy. The hope was expressed that plans will be made for a determined forward move with complete confidence in the blessing of the Lord and in the willingness and love of our members throughout the Synod to support a noble missionary program.

Some of those present at the Missionary Conference at St. Louis, May 22—24
Rear row: H. F. Peckman, Mr. Chas. Groerich, H. T. Manns, Armand Graf, Cl. E. Dohrman, Paul Kauffeld, A. H. Ziegler, Rev. Karl Kurth, Rev. R. G. Lange. Front row: E. C. Zimmermann, H. C. Meyer, Kurt M. Zorn, Rev. A. M. Kuehnert, R. J. Mueller, Dr. F. Brand, S. G. Lang, Exec. Sec. O. H. Schmidt, Orville A. Buntrock

Among other things the conference resolved to request the Board for Higher Education that a mission house be erected on the campus of Concordia Seminary at St. Louis, or that other facilities be provided for living quarters and study opportunities for missionaries on furlough as well as for prospective missionaries and their respective wives or brides and for single workers.

O. H. SCHMIDT

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Understanding the Child. By Alfred Schmieding. Concordia Publishing House, St. Louis, Mo. 186 pages. $1.50.

Adults often forget how they felt when they were children. Because of this parents and even teachers fail to understand the children whom they are to rear and train. This book will serve them not only as a wholesome reminder of their own childish difficulties, but will give them excellent advice on their duties toward children. Any number of problems in the bringing up of children are discussed by the author and wholesome directions supplied. After analyzing a number of problems in the education of the small child, Professor Schmieding devotes quite some space to the *growing* child. The last part of the book describes the development of personality in the child. The author admits that today there may be too much anxious attention given to children, but he also reminds us that in former times there was no little harmful neglect of children. The entire book insists that a Christian education is the only one which will produce God-pleasing results. S.

Let Not Your Heart Be Troubled. Concordia Publishing House, St. Louis, Mo. 16 pages. 15 cents.

Encased in a white envelope, this booklet is to be sent or given to one who is experiencing trials or bereavement. Poems, passages of Holy Writ, and prayers, together with references to precious promises of God, make up the content. All is well chosen, properly arrayed, and beautifully executed upon spotless white paper. For those who find it difficult to speak to the sorrowing it is the very thing which they will wish to give to a distressed friend. S.

The Plight of Man and the Power of God. By D. Martin Lloyd-Jones, M. D. 120 pages, 5×7½. Abingdon-Cokesbury Press, New York-Nashville. $1.00.

With ringing challenge to the Christian Church the author lays bare the basic ills of, and cures for, present and postwar humanity. The book is doctrinally sound and most timely and stimulating. It is a compilation of lectures delivered on the basis of Romans 1:16, 18, 21, 28, 32. I give it emphatic recommendation for individual study and conference programs.

E. F. BRAUER

Pastoral Theology. A Handbook of Scriptural Principles Written Especially for Pastors of the Lutheran Church. By John H. C. Fritz, D. D. Second Edition, Revised. Concordia Publishing House, St. Louis 18, Mo. 384 pages. $3.25.

In 1932, when this book made its first appearance, we wrote a review of it for the LUTHERAN WITNESS. What we said about it then may be found on page 445 of Vol. 51 of this periodical. The new edition proves that we appraised the volume correctly. Now that the book is known and esteemed, we need not describe it again, but we would urge all pastors to read certain chapters again and again. Moreover, conferences would do well to discuss many of these chapters from time to time. While of a practical nature, the material nevertheless demands exegetical and dogmatic study. In our opinion it is the best book on the subject in the English language. S.

The Lutheran High School. Edited by Carl S. Meyer. Secure from Board for Parish Education, 3558 South Jefferson Ave., St. Louis 18, Mo. 93 pp., 6×9. Price, 75 cents.

A joint product of the Lutheran Education Association, with headquarters at River Forest, and of the Synodical Board for Parish Education. The booklet presents eleven scholarly essays on the Lutheran High School, its course of study, its physical plant and equipment, student guidance, and, in particular, a number of chapters on the organization of Lutheran High School Associations. Written with a minimum of theory and with broad judgment and good common sense, this contribution to Christian education has permanent value. G.

Music

Reviewed by Walter Wismar

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

In spite of the war and the shortage of certain materials the business of music publication goes steadily on. From the new additions to the catalog of the H. W. Gray Company we select the following, not because we can recommend all the selections wholeheartedly, but because the alert and progressive church musicians should know the trend of the times and should, occasionally at least, find something new and good that is being produced today.

O Lord, Support Us All the Day Long. By Newton H. Pashley. Soprano, tenor, and bass notes are doubled. The text is beautiful, the music an equally beautiful harmonic chant. 15 cents.

Hymn to the Trinity. By Walter Howe. Based on the plainsong: *In Festo Sanctissimae Trinitatis*, for chorus of mixed voices. Requires a good choir and a good organist, though not really difficult. 18 cents.

The Canticle of the Sun. By Leo Sowerby. A cantata, difficult for the singers as well as the organist. This is modern music by a capable and well-known modern composer. The text, written by St. Francis of Assisi, was translated by Matthew Arnold and presents a grand canticle of praise. I am sure it will receive considerable attention from good church and concert choirs. $1.50.

The Prayer of the Master. By Mark Andrews. For mixed voices, with baritone or contralto solo. The center of gravity is found in the fact that Jesus went alone into a mountain to pray. 15 cents.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

Ordained:

2. p. Tr. (June 10): *Candidate Edmund Nickel* in Zion Church, Lyons, Ill., by M. Nickel.

Commissioned:

Pastors: Tr. Sun. (May 27): *Edwin J. Dierker* in Trinity Church, Los Angeles, Calif., as pastor and missionary to military hospitals in the Southern California District by Im. F. Hodde. — *Albert C. Young* in Grace Church, Corona, Calif., as missionary in Norco and Corona, Calif., under the direction of the English District by F. Aug. Lindenmyr.

Installed:

Pastors: Sept. Sun. (Jan. 28): *Clarence Mueller* in Redeemer Congregation, De Ridder, La., by Th. A. H. Wegener. — Ascension Day (May 10): *F. E. Schumann* in the First Trinity Congregation, Pittsburgh, Pa., by H. R. Lindke. — Tr. Sun. (May 27): *Clifford L. Bliss* in St. John's Congregation, Lohman, Mo., by H. M. Hansen. — *Victor W. Neemeyer* in Grace Congregation, West Long Beach, Calif., by W. C. Gesch. — *Theodore Schoewe, Jr.*, in Trinity Congregation, Glenwood, Iowa, by O. E. Weiss. — *O. F. Strothmann* in Emmaus Congregation, Dorsey, Ill., by William E. Wessler. — 1. p. Tr. (June 3): *N. L. Bultmann* in Redeemer Congregation, David City, Nebr., by Wm. Butzke. — *George Grabarkewitz* in Immanuel Congregation, Rothsay (12 W), Minn., by John Dreyer. — *William Hilst* in Zion Congregation, Big Spring, Nebr., by R. P. Schulz. — *Henry Pralle* in Trinity Congregation, Arapahoe, Nebr., by Walter E. Buss. — *Ronald R. Ross* in the Fifth Ave. Lutheran Congregation, Los Angeles, Calif., by G. W. Witte. — *Jul. A. Stein* in Trinity Congregation, Clear Lake, Minn., by Wm. Petzke. — 2. p. Tr. (June 10): *O. A. Dressel* in St. Luke's Congregation, St. Louis Park, Minn., by Pres. R. G. Heyne. — *K. H. Rozak* in St. Peter's Congregation, Pingree Grove, Ill., by J. Rozak.

Teachers: Ascension Day (May 10): *F. W. Meinke* in St. John's Congregation, Crete (Kramer), Nebr., by Wm. Pebler. — Tr. Sun. (May 27): *A. C. Abel* in the First Bethlehem Congregation, Chicago, Ill., by N. Heimsoth. — *Candidate H. C. Laubenstein* in the Church of the Apostles, Melrose Park, Ill., by Wm. L. Bartling. — *Candidate Paul C. Luebke* in the First Bethlehem Congregation, Chicago, Ill., by N. Heimsoth. — 1. p. Tr. (June 3): *Herold H. Lipske* in Ebenezer Congregation, Chicago, Ill., by W. Gahl. — *Carl H. Mueller* in Zion Congregation, Wisner, Nebr., by Marcus Gerike. — 2. p. Tr. (June 10): *W. O. Buss* in Our Redeemer Congregation, Herington, Kans., by Otto H. Mueller.

Dedications

Dedicated to the service of God:

Churches: Laet. Sun. (March 11): The new church at *Pratos, S. Rosa, R. G. S.* (Elmer Reimnitz). — Rogate Sun. (May 6): The new church of St. Paul's Congregation, *Central City, Nebr.* (M. V. Meyer). — The recently acquired and renovated church of Redeemer Congregation, *Armour, S. Dak.* (G. C. Kohlstedt). — Exaudi Sun. (May 13): The new church of St. Peter's Congregation, *North Bend, Nebr.* (E. L. Feyerherm). — Trin. Sun. (May 27): The remodeled church of St. John's Congregation, *Evanston, Ind.* (Otto A. I. Mueller). — The new chapel of Holy Cross Congregation, *Glenwood Springs, Colo.* (Waldo H. Rist).

Parish Hall: 2. p. Tr. (June 10): The newly acquired Parish Hall of Trinity Congregation, *Amarillo, Tex.* (Martin J. H. Hartenberger).

Organ: Exaudi Sun. (May 13): The new pipe organ of Salem Congregation, *Forest Green, Mo.* (Martin O. Mueller).

Anniversaries

The following congregations celebrated anniversaries:

Rogate S. (May 6): Zion Congregation, *Lamona, Wash.* (B. W. Schuldheisz), the 40th. — 1. p. Tr. (June 3): Cross Congregation, *Milwaukee, Wis.* (R. J. Lillie), the 75th. — During the month of June Immanuel Congregation, *Seymour, Ind.* (E. E. Streufert and V. A. Mack), celebrated the 75th anniversary of the dedication of the church.

Conference Meeting

West Central Minnesota Mixed, July 10 (10 A. M.), 11, Renville. Announce to host pastor, W. F. Dorn, and specify whether or not lodging is desired.

WALTER P. SCHEITEL, *Sec.*

Results of Elections

The Electoral Board for Concordia College, Edmonton, has elected *Rev. R. E. Meinzen* for the vacant professorship.

ARTHUR APPELT, *Secretary*

Rev. C. W. Berner of Los Angeles, Calif., has been elected Secretary for Adult Education.

BOARD FOR PARISH EDUCATION
L. J. DIERKER, *Secretary*

Call for Nominations

Rev. A. C. Repp, Executive Secretary for the Board for Parish Education, having accepted the call to Concordia Seminary of St. Louis as Professor of Religious Education, Synod's Board for Parish Education with the consent of the Board of Directors hereby requests the congregations of Synod to nominate suitable candidates to fill the vacancy. The executive secretary under the direction of the Board shall carry out the program of Christian (parish) education. The candidate should have demonstrated the possession of such personal and professional traits, attributes, and attitudes as are needed in an executive and public relations man. He should be a man with teaching experience and a sound theologian. A man with a degree in theology and in education is preferred, but others shall not be excluded provided they possess the desired qualifications, especially the willingness to take courses in a University and at our Theological Seminary. Letters of nomination indicating the specific qualifications of the candidate should be in the hands of the undersigned by Sept. 15. Because of the importance of the matter congregations which have no regular voters' meeting during summer please nominate in a special meeting.

BOARD FOR PARISH EDUCATION
L. J. DIERKER, *Secretary*
3558 S. Jefferson Ave.
St. Louis 18, Mo.

Second Call for Additional Nominations for Buenos Aires

The Board of Missions for South America is herewith again appealing to the congregations of Synod to nominate additional candidates for the presidency for Synod's seminary at Buenos Aires, Argentina.

The nominee should first of all be a good, sound theologian, who is able to teach; he should also be endowed with administrative ability and the quality of leadership, due to the fact that our seminary in Buenos Aires is still in its infancy and the field which it is to provide with pastors is large and of vast importance.

Some knowledge of the Spanish language is desirable. It is essential, however, that the man to be called be able to acquire a working knowledge of the Spanish language readily. Congregations are urged to have these nominations in the hands of the undersigned not later than July 25. The Board of Missions for South America will meet Friday, July 27.

THE BOARD OF MISSIONS FOR SOUTH AMERICA
C. F. LEHENBAUER, *Secretary*
R. 1, Nokomis, Ill.
June 19, 1945

The Board of Assignments

will meet Friday and Saturday, July 6 and 7, in Holy Cross Hall, St. Louis, Mo., chiefly for the purpose of assigning the ministerial calls and placing the student vicars. The College of Presidents will also concern itself with other matters pertaining to the church at large.

ARTHUR BROHM, *Chairman*

The Coming Centennial — 1947

Gratefully remembering our Lord's abounding grace bestowed upon our Church through His pure Word and Sacraments during the past century, Synod has resolved to observe the event of its founding on April 26, 1947, in a God-pleasing and long-to-be-remembered manner. See *Proceedings* 1941, p. 420, and 1944, p. 278 ff. Pursuant to the direction of Synod, the President has named two committees to plan not only the coming Centennial Convention with its jubilee services but the entire year 1947. The first of these committees is the Synodical Centennial Planning Committee (consisting of Drs. Theo. Hoyer, L. Fuerbringer, H. B. Hemmeter, E. T. Lams, H. W. Romoser, Prof. F. H. Schmitt, and Mr. G. A. Fleischer). This committee has already made some excellent suggestions with respect to doctrinal, historical, and devotional literature which will appear from time to time and become known to our people through the church organs or otherwise. The other committee is the Arrangement Committee, and is also busily engaged with planning. Two sessions have been held, and a third is to take place in June. Suggestions with respect to the entire project will be gladly received at any time. The permanent address is Centennial Convention Committee 1947, 77 W. Washington St., Room 713, Chicago 2, Ill.

M. A. PFOTENHAUER

Announcement

Attractive Memorial Wreath folders for the Lutheran Mission for the Blind are available. Write to

LUTHERAN LIBRARY FOR THE BLIND
11251 S. Homewood Ave.,
Chicago 43, Ill.

Request

Anyone knowing of former Lutherans or unchurched friends in the Warren, Ohio, Defense Area, kindly send names to —

REV. ALLAN HART JAHSMANN
1320 Mahoning NW.
Warren, Ohio

Needed

Mount Zion Evangelical Lutheran Colored Mission is in need of some used Evangelical Lutheran *Hymnals*, with or without tunes — could use 100. Address —

REV. OSCAR W. LUECKE
1409 Loyola Ave.
New Orleans 13, La.

May Contributions Sent Direct to the Treasurer

(Because of their great number, Army and Navy receipts and Peace Thankoffering receipts will not be *publicly* acknowledged)

Mrs. M. Werfelmann in Memory of Rev. E. Werfelmann, China Missions, $5.00, Africa Missions 5.00. Per J. K. Jackson from Calumet Finnish Luth. National Church S. S., Nigeria Missions, 30.72. N. N., Middletown, Conn., Mission Fund, 10.00. Per Rev. Virtus Gloe for Hawaiian Lutheran School Fund from Mr. and Mrs. Wilfred Kirchner 25.00, Paul W. Hartman 10.00, Edward C. Beck 10.00. Per Rev. Walter P. Scheitel in Memory of Rudolph W. Hoppenrath from Mr. and Mrs. R. E. Gryting and Mrs. Talbert Ronning, China Missions, 3.00. W. G. Hoffman, Library for Blind, 3.00, KFUO 4.00, Institute for Deaf 3.00. Per Rev. Ziegler from Holy Sacraments Ev. Luth. Church, St. Louis, China Missions, 10.00, E. Haage, China Missions, 10.00. Per Concordia Publishing House: Bertha Steger, Deaf Missions, 4.00. Per F. G. Kuehnert in Memory of Mrs. Hulda Schmalz from Mrs. Lois Larson and Mrs. Arthur Spleiss, Pension Contingent Fund, 3.00; C. P. M. Markworth, Pension Contingent Fund, 10.00. Per Foreign Mission Office: Mrs. Dora Grace, Evangelist, India, 6.00; Trinity S. S., Lincoln, Nebr., Student, India, 10.00; Mr. and Mrs. George Perko, Hospital, China, 6.00; Primary Dept. St. Peter's S. S., Arlington Heights, Ill., Chinese Orphan, 50.00; St. Peter's Branch S. S., Arlington Heights, Ill., Orphanage, China, 22.00; St. Paul's S. S., Albion, Mich., Orphanage, China, 10.00; Mr. and Mrs. John Perko, Chinese Orphans, 25.00; Holy Cross Junior Society, St. Louis, Mo., Student, India, 40.00; Geo. Massmann, Seminary Library, Nagercoil, India, 100.00; per Rev. P. R. Martens from Robt. Spehr, Chinese Blind Children, 65.00; East India Mission Society, Milwaukee, Wis., Student, India, 40.00; Mrs. John Wessel, Hospital, India, 6.00.

W. H. SCHLUETER, Treas.

Changes of Address

Rev. Karl J. Baumgart, Box 266, State Center, Iowa
Rev. Leonard C. Bernthal, R. 3, Waupaca, Wis.
Rev. A. E. Bohlmann, Lutheran Service Center, 65 E. Randolph St., Chicago 1, Ill.
Rev. C. A. Bormann, 617 S. Pine St., Mount Pleasant, Mich.
Rev. O. A. Dressel, 41st and Webster Ave., St. Louis Park, Minneapolis 16, Minn.
Rev. K. J. Durdel, Estevan, Sask., Can.
Rev. H. C. Duwe, 1003 Dobson, Evanston, Ill.
Rev. M. Elmhaeuser, 518 Dexter St., Wray, Colo.
Rev. R. Frick, R. 1, Grant Park, Ill.
Rev. T. G. Gohlke, 1837 Pine St., San Gabriel, Calif.
Rev. A. L. Hillmann, 15 E. 27th Ave., Spokane 10, Wash.
Rev. H. A. Hilpert, *P. em.*, 404 14th St., Norfolk, Nebr.
Rev. W. Hilst, Big Spring, Nebr.
Rev. Ihno A. Janssen, Jr., 3426 Tudor St., Philadelphia, Pa.
Rev. L. E. Jones, 320 Fifth St., Petaluma, Calif.
Rev. Val. Kern, *P. em.*, 4124 Starr St., Lincoln 3, Nebr.
Rev. Theo. P. Klammer, 534 Elgin Ave., Forest Park, Ill.
Rev. E. C. Knorr, 1003 W. Fifth St., Rochester, Mich.
Rev. Ewald Kories, 4007 N. Kenmore Ave., Chicago 13, Ill.
Rev. David Kreitzer, Wood River, Nebr.
Rev. Werner Kuntz, 10704 W. Lincoln Drive, Huntington Woods, Mich.
Rev. Raymond Lassanske, Riverton, Ill.
Rev. Roger Matters, c/o General Delivery, Fairfield, Calif.
Rev. Adolph R. Meyer, 1018 Lunalilo, Honolulu 34, T. H.
Rev. E. F. Mueller, R. 1, Box 3, Orange, Calif.
Rev. Frederick H. Pralle, 904 E. Bowie Ave., Beeville, Tex.
Rev. Ronald R. Ross, 1426 Fifth Ave., Los Angeles 6, Calif.
Rev. Arthur E. Schmidt, *c. r. m.*, Lutheran Sanatorium, Wheat Ridge, Colo.
Rev. William T. Schreyers, 2383 Greenwood Drive, Richmond, Calif.
Rev. R. H. Weiland, 917 E. Second St., Albany, Oreg.
Rev. M. W. Wilk, 1000 S. Gilpin St., Denver 9, Colo.
Elmer Becker, R. 1, Lombard, Ill.
D. J. Ernst, Lexington, Nebr.
Walter A. Lobitz, 1317 Swanwick St., Chester, Ill.
Herman Maudanz, c/o E. A. Maudanz, Box 269, Big Chimney, West Va.
A. H. Peters, Chebanse, Ill.
O. C. Scheerger, 613 Wayne St., St. Joseph, Mich.

To Our Subscribers

It has been our custom to retain the names of our subscribers on our lists for two numbers after the subscription has expired, so that the subscription could be continued without interruption in case a renewal came in late. We were very happy to follow this plan at extra expense, but we are now unable to continue this policy because of present conditions.

Our Government has insisted that we reduce consumption of paper and eliminate all possible waste. Because of the restriction in the use of paper it will become necessary to discontinue subscriptions to all of our periodicals with the last number paid for under the subscription agreement. We shall, however, continue our policy of reminding our subscribers of the expiration of the subscription by inserting the usual number of notices in the second last and the last numbers of the periodicals they receive. It is our sincere hope that our subscribers will co-operate with us and the Government by renewing their subscriptions promptly upon receipt of the first notice.

CONCORDIA PUBLISHING HOUSE
June, 1943

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

Published by Concordia Publishing House
3558 S. Jefferson Ave., St. Louis 18, Mo.

All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Monday of the week preceding date of issue.

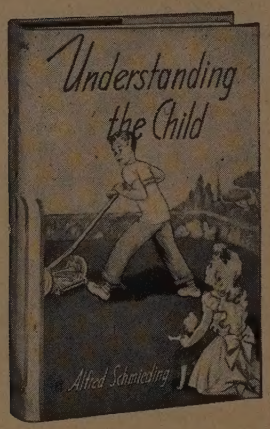
All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

Photographs are sent at the owner's risk. For returning these to sender, arrangements must be made before they are mailed to the editorial office, 801 De Mun Ave., St. Louis 5, Mo.

Just Off the Press!



UNDERSTANDING THE CHILD

By ALFRED SCHMIEDING, M. A.

There are many books on child psychology. But there is none quite like this latest book to come from the Concordia press! It is different, first, because it was written with the needs of the average intelligent parent and the non-professional student of child behavior in mind. As far as possible, technical terms have been avoided, and wherever they are used, their meaning is made clear by the context.

It is different, furthermore, because it is written from a distinctively conservative Biblical viewpoint. To the author the child is more than a "case," more than a "number in a record." To him the child is a marvelous creation of the Creator, ruined by sin, redeemed by Christ, and intended for eternal fellowship with God. It is this distinctive approach which places *Understanding the Child* in a class by itself among recent books on child psychology.

Professor Schmieding is head of the Education Department of Concordia Teachers College, River Forest, Illinois, and enjoys a wide reputation as a successful child psychologist. This new book brings the results of this extensive research and his wide experience in this field to the desk of the pastor or teacher, to the library of the student, and to the reading table of the parent who is eager to understand his child.

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